



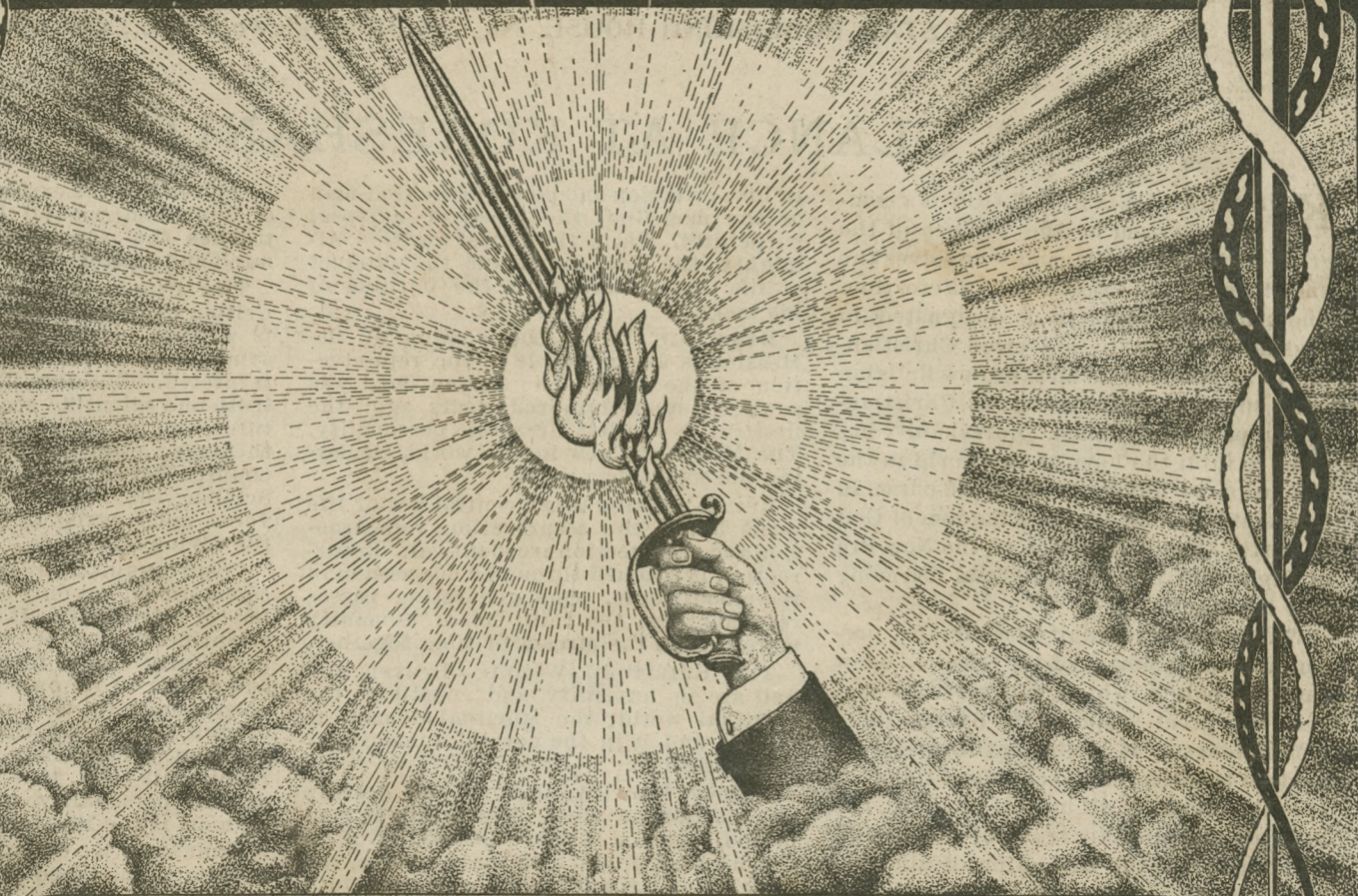
# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, MAY 3, 1901. A. K. 61.

NUMBER 24.



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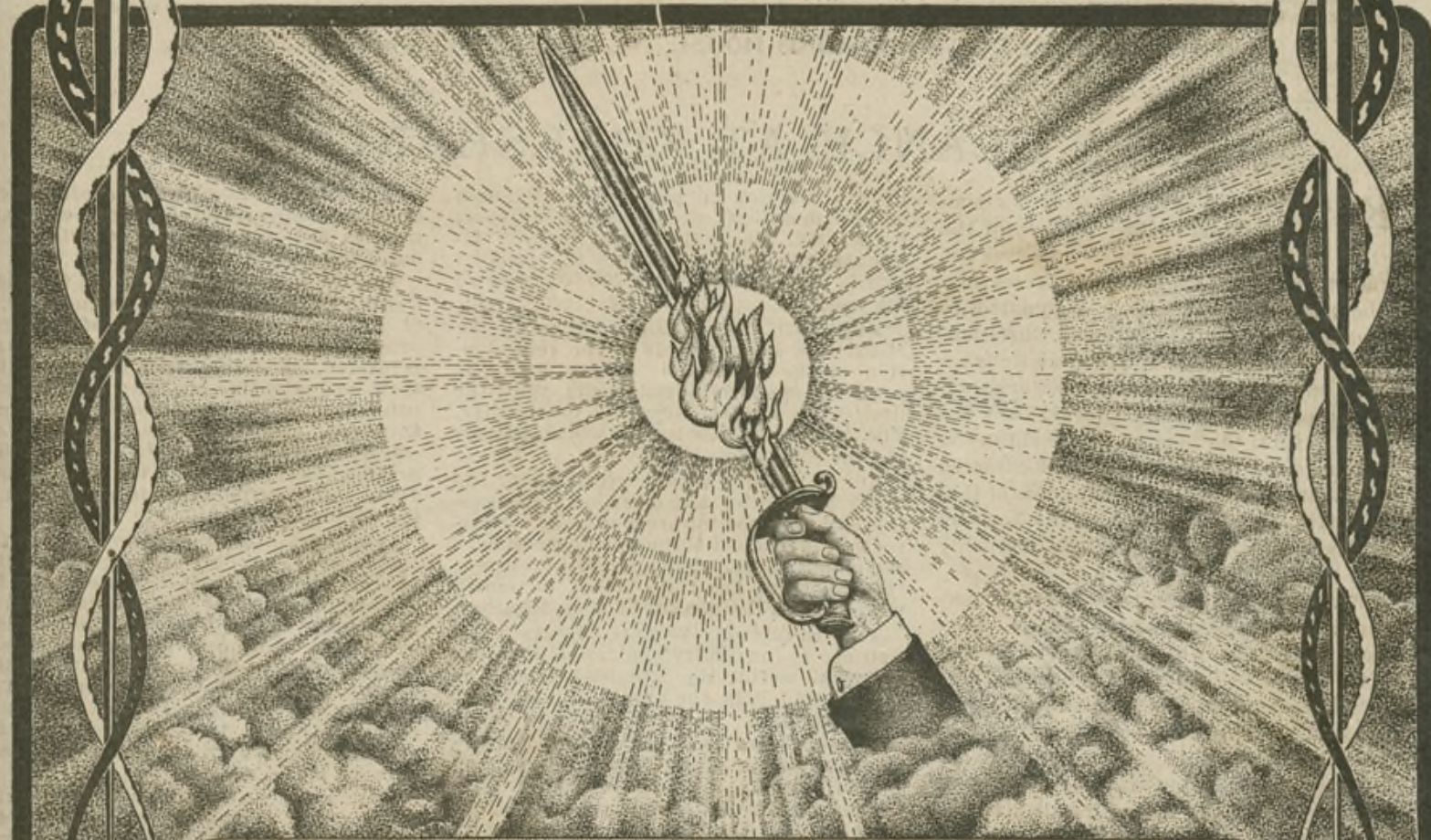
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Vol. xv. No. 24.

CHICAGO, ILL., MAY 3, 1901. A. K. 61.

Whole No. 439

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Book of Revelation, Part XIII.

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It is a great mistake of the Christian church to claim that this has primary reference to many people. "To the conqueror," does not signify to one who may conquer other people or things, but primarily to the one who overcomes himself. This means merely, that as the Lord Jesus in his descending or animal life took upon himself the sins of the world, and therefore was made to be sin, at the end of the age he will be born into the world (reincarnated) according to the laws of mor-



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tal generation. He was born at the time specified, at the end of the 2300 days, which mean two thousand three hundred years from the time the decree went forth to rebuild Jerusalem. From the first decree until 1839 was the appointed lapse of time; the Messenger of the Covenant (conjunction) was born at that time. As he is the sanctuary, the sanctuary from that time was to be cleansed. This is because the Lord took upon himself the sins of the world and was made to be sin, and as he was the sanctuary which had become polluted, it follows that the cleansing of the sanctuary is the cleansing of the man.

The first cleansing is the purification of the truth, or the separation of truth from error. This process is the process of cleansing the sanctuary, or the process of overcoming, or of conquering. When all error is eliminated from all truth, and through truth evil is defined and distinguished from good, the man has become the fruit of the tree of knowledge of good and evil; then when evil is eliminated and the good is lived, the tree (man) has become the Tree of Life. The reason that reference is had to *one* person, is because when the final truths of life come to the world at the end of the age, they will come through the God-ordained man. He will discover the science of the universe, which is Universology, and it will be through his preparation that the baptism will be effected and thousands brought into life.

The natural conceit of the unregenerate heart is so great, that it is averse to the recognition of any superior authority in matters of divine communion. "Why should the Lord show you any honor above me? What have you done that you should be greater in the eyes of God Almighty than I?" It is the most natural thing in the world for mankind to assume this attitude. At no time in the history of the world has a prophet of the Lord been accepted by the people of his day and age. The Lord came nineteen hundred years ago in the way he was not expected, and he was consequently rejected of men, and the people to whom he was sent of God. He comes again in the unexpected way, and is again rejected and for the same reason; namely, the blindness of the human intellect.

The Paradise of God is wheresoever the people of the resurrection first appear. The Lord's prophet of this age is none other than Elijah the prophet, whom it is declared, God will send before the coming of the great and dreadful day of the Lord. Elijah the prophet is God the Lord, for he is just what the name implies; Elijah means God the Lord. The New Jerusalem will be resurrected in him. Where Elijah is there the Messiah is; and where the Messiah is, there will be found the Paradise of God and the Tree of Life. The Garden of Eden 1900 years ago was in Palestine, because there as the church of Christ.

Jesus was the promised *Seed*, which came into the world to be planted in the church. The Holy Ghost was the seminal essence of Deity proceeding directly from the Lord, in whom was the Father. This Seed was sown in the church, that is, in the Garden of Eden; eastward signifying the rising of the Garden. The Garden of Eden was the church, and that church was in Palestine. Therefore, the Garden of Eden is located and defined so far as nineteen hundred years ago is concerned. The Garden of Eden now is where the prophet appears; that is, in America, in the United States, and this is where the firstfruits of the resurrection will manifest.

To eat of the Tree of Life is to so apply the truth as to overcome death and become the fruit of immortality in the body, and then to appropriate this immortality for eternal life. Immortality obtains in this world; eternal life is the product of immortality, and belongs to the life invisible. Immortality and eternal life are two distinct things. We acquire eternal life through immortality, which we gain here in the material world; but there will be no attainment of immortal life in the body (this is the resurrection of the dead) except through the Messenger of the Covenant (conjunction), who must first overcome as the High Priest of conjunction. It is through his function as the High Priest of conjunction that the unity of God and man is effected.

God and man are to be made one again; God will dwell again in his holy Temple. This Temple is the humanity which is to be made alive in the resurrection, reincarnation, to be effected by the Elijah of this age. This conjunction of God and man is the reconstruction of the Temple to be rebuilt by CYRUS, of whom Isaiah said: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple [the temple of the human body, God's body], thy foundation shall be laid. Thus saith the Lord to his Anointed [Christos, Christ, Messiah], to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut."

It is maintained by the "orthodox" modern Christianity, that the above Scriptural passage refers to Cyrus, the ancient king of Persia. We declare by the authority of the Almighty God that it does not, but that it is a prophecy pointing down to the coming of the Messiah at the end of the Christian dispensation. If Cyrus, king of Persia, was meant by Isaiah the prophet, then all we have to say is, that either the prophet was ignorant in declaring him the Messiah, or the church is ignorant in not knowing that Cyrus, king of Persia, was the Messiah, the Christos, the Anointed, as it is there declared. The one that overcometh or conquereth is Cyrus, the Anointed, the Messenger of the Covenant. He constitutes the tree in the midst of the Paradise of God.



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The first cleansing is the purification of the truth, or the separation of truth from error. This process is the process of cleansing the sanctuary, or the process of overcoming, or of conquering. When all error is eliminated from all truth, and through truth evil is defined and distinguished from good, the man has become the fruit of the tree of knowledge of good and evil; then when evil is eliminated and the good is lived, the tree (man) has become the Tree of Life. The reason that reference is had to *one* person, is because when the final truths of life come to the world at the end of the age, they will come through the God-ordained man. He will discover the science of the universe, which is Universology, and it will be through his preparation that the baptism will be effected and thousands brought into life.

The natural conceit of the unregenerate heart is so great, that it is averse to the recognition of any superior authority in matters of divine communion. "Why should the Lord show you any honor above me? What have you done that you should be greater in the eyes of God Almighty than I?" It is the most natural thing in the world for mankind to assume this attitude. At no time in the history of the world has a prophet of the Lord been accepted by the people of his day and age. The Lord came nineteen hundred years ago in the way he was not expected, and he was consequently rejected of men, and the people to whom he was sent of God. He comes again in the unexpected way, and is again rejected and for the same reason; namely, the blindness of the human intellect.

The Paradise of God is wheresoever the people of the resurrection first appear. The Lord's prophet of this age is none other than Elijah the prophet, whom it is declared, God will send before the coming of the great and dreadful day of the Lord. Elijah the prophet is God the Lord, for he is just what the name implies; Elijah means God the Lord. The New Jerusalem will be resurrected in him. Where Elijah is there the Messiah is; and where the Messiah is, there will be found the Paradise of God and the Tree of Life. The Garden of Eden 1900 years ago was in Palestine, because there as the church of Christ.

Jesus was the promised *Seed*, which came into the world to be planted in the church. The Holy Ghost was the seminal essence of Deity proceeding directly from the Lord, in whom was the Father. This Seed was sown in the church, that is, in the Garden of Eden; eastward signifying the rising of the Garden. The Garden of Eden was the church, and that church was in Palestine. Therefore, the Garden of Eden is located and defined so far as nineteen hundred years ago is concerned. The Garden of Eden now is where the prophet appears; that is, in America, in the United States, and this is where the firstfruits of the resurrection will manifest.

To eat of the Tree of Life is to so apply the truth as to overcome death and become the fruit of immortality in the body, and then to appropriate this immortality for eternal life. Immortality obtains in this world; eternal life is the product of immortality, and belongs to the life invisible. Immortality and eternal life are two distinct things. We acquire eternal life through immortality, which we gain here in the material world; but there will be no attainment of immortal life in the body (this is the resurrection of the dead) except through the Messenger of the Covenant (conjunction), who must first overcome as the High Priest of conjunction. It is through his function as the High Priest of conjunction that the unity of God and man is effected.

God and man are to be made one again; God will dwell again in his holy Temple. This Temple is the humanity which is to be made alive in the resurrection, reincarnation, to be effected by the Elijah of this age. This conjunction of God and man is the reconstruction of the Temple to be rebuilt by CYRUS, of whom Isaiah said: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple [the temple of the human body, God's body], thy foundation shall be laid. Thus saith the Lord to his Anointed [Christos, Christ, Messiah], to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut."

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## Failure of the "Science" of Medicine.

The Daily Press Sustains Medical Men in their Trust; Instances of Harm Resulting from Expert Practice; Modern Faith Cures; the Divine Processes of Healing.

IN HEARST'S CHICAGO AMERICAN of April 20, is a long article by H. S. Canfield. It is a rabid, cantankerous mess of slush, as full of venom as the teeth of a rabid dog are full of virus. While in many respects Hearst's *Chicago American* is an excellent publication, it looks as if its publisher made more money advocating the cause of the M. D's, than could be made in dealing fairly with every public character. We have no more use for Dowie and his methods than has Mr. Hearst; but when it comes to the consideration of the question of the choice of evils,—Dowie's faith-healing gang or the class of "scientific" (?) medicators denominated M. D's,—the choice might possibly be in favor of the let-a-alone method adopted by the various classes of hypnotists, as "christian scientists," mental scientists, faith healers, etc.

If Mr. Hearst would employ the said Canfield to follow up the M. D's of Chicago and spend his venom on the cases which their scientific and expert methods failed to benefit, and compare the business of the undertakers who follow in the wake of Dowie and of the expert and scientific medical and surgical gentlemen of the great city, his ardor might cool down a little when he comes to discover that occasionally somebody dies under "Regular" treatment.

Mr. Canfield sets himself up as an expert diagnostician and prognosticator of pathology. He says: "There was nothing incurable the matter with the child." How did Mr. C. happen to know so much? "She was taken sick on Sunday week and died at 3:45 o'clock yesterday morning. She could have been saved within forty-eight hours of her death." Had Mr. C. taken her temperature and examined the many other pathological signs of the child's serious illness? This is what he says: "For five days she had little fever and her initial symptoms, judging from the obtainable accounts of them, were not serious." Of course, the obtainable accounts were unquestionably from the enemies of Dowie and the friends of the medical profession, who are his conscienceless and bitter enemies.

"Kindberg," says Mr. C., "is an intelligent man. He belongs distinctly to the upper class of mechanics. His wife mates him. He is sober, industrious, frugal, loving, and devout. He pays his debts, avoids saloons, and cares for his family." If this be all true, his belief is certainly as commendable as thousands who are not sober, industrious, frugal, loving, and devout, who do not pay their debts, who patronize the saloons—and patronize the medical fraternity.

We have something to say regarding the "science" of medicine and surgery as practiced in Chicago and

other places. It fell in our way some time ago, to attend a clinic in one of the great hospitals of Chicago. The professional gentleman who was attendant on the clinic, and who performed an operation for appendicitis, is one of the first and most eminent men in the surgical and medical profession in this great city. He passed upon the case after a thorough examination, and under the unerring accuracy of his opinion. Who could doubt the diagnosis of the great surgeon? There were many learned medical men present, besides hundreds of students who were there to learn the science of diagnosis from a man expert in the differentiation of disease and its symptoms, and as skilful in the art of surgery.

The surgeon expatiated for more than an hour, to his class, while cutting through the abdominal walls in search of that inevitable, insinuating, inscrutable, and useless vermiform structure which the Almighty overlooked when he made man in his own image and likeness—with the exception of the vermiform functional nondescript. He left no pathological symptom out of the question in this particular case of appendicitis. He enlarged upon every pathological detail, for he wished to perfect his class in expert diagnosis, as he himself was expert. He cut and talked, and talked and cut, and finally, to the delight of the class, found the location of the intrusive little organ; but lo and behold! there was no inflammation there, and the pus he expected to find was in the abdominal cavity of some other man not before the class. This they call science, and to this kind of science the medical profession would compel all men to bow.

We have now in our community a case of complicated trouble—involving both ears, the mastoid process, and other organs of the head—resulting from an expert (?) attempt of the scientific specialists of Chicago to experiment with this most delicate organ of the human structure—the ear. The gentleman was partially deaf, now he is absolutely so. His total deafness was occasioned by experts. Will not Mr. Canfield furnish the public some of his mighty thunder, in telling it that if this gentleman had let the expert M. D's alone and had gone to Mr. Dowie, where he would have been let alone, his hearing would be at least as perfect as when the experts induced him to submit to their experimental manipulations?

The Lord Jesus healed the sick, and he gave his followers the same right and power. If the Christianity which is in the world today is the same as that of 1900 years ago, then every Christian can claim the same right and the same power that the Christ and his Apostles exercised. But is this that is called Christian-



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ity now, the same as in the primitive days of the church? This is the great question. We say emphatically, no! Christianity has fallen; and that which is a pretense of following in the paths of the Lord and his disciples, is a spurious attempt of antichrist to deceive the world. When God sent Moses to deliver the Israelites from their Egyptian bondage, the devil sent his emissaries, the Egyptian Magicians, to withstand him and to counterfeit the miracles which the Lord through Moses would perform. It is the same today; the Lord's works are brought into disrepute by the attempts of these spurious efforts at wonder-working.

There is no question as to the law of mental power in its relation to mind and matter. The facts of psychology and Mesmerism, or hypnotism, are thoroughly established. These laws may be exercised by good and

bad men alike. They may be exercised under the names of mental science, christian science, faith cure, or the power of the Holy Spirit; no matter under what name they are exercised, the processes are the same. It is not the power of God any more than the growth of a tree is the power of God. The power for evil is as great as any apparent power for good, through the exercise of these mental forces.

We do not object to Dowie's appropriation of mental and psychical energy to heal and accumulate his millions,—if the reports be true,—but we do object to its being called by the name of divine healing. We believe Dowie to be a great humbug; but let the daily papers treat him as fairly as they do all the other humbugs, and especially that greatest of humbugs—the “science of medicine.”

## The Great Antitypical Exodus.

The Relation of Type and Antitype Considered; Striking Parallels Discovered; Modern Egypt and its Plagues; Leadership of the New Moses.

LUCIE PAGE BORDEN.

IN CONSIDERING the relation of type to antitype, it becomes apparent that the latter is prefigured by the former. A type is a prophetic similitude. The figure of speech called simile pertains especially to poetic form. When used in common utterance, it grafts poetic fancies founded in true resemblances upon plain prose. Simile is the reflection in outer spheres of the imaging faculty of Divinity by which God makes man in his own image and likeness. His image is his exterior, the *existere* or the perfect man,—the will of God, because all the imaginations of his heart are right. Hence a type is not only a prophetic but a poetic similitude expressed in human action. The Hebrew exodus from Egypt foreshadowed the deliverance of God's chosen people from the darkness of error—thick darkness which can be felt—and the body of death, into the glorious liberty of the children of God. The antitypical exodus comes now, at the end of the age.

Moses found two great obstacles to the accomplishment of his mission. His compatriots refused to accept his leadership, and put no faith in his sincerity. “This fellow who was nurtured by the king's daughter is simply looking out for his own interests,” they said. As the people denied Moses' claims, Pharaoh's heart was correspondingly hardened. Again and again the correspondence appears in the narrative, showing reciprocal action between the king's will and the people's will. The children of Israel served Pharaoh because they wanted to serve him, even when their lips cried out against the burdens he imposed. Their hearts turned toward him rather than toward the Man of God. Men are slaves while they consent to serve a taskmaster—no longer.

The appointed leader of the antitypical exodus

finds the chosen people in bonds, and the king whom they serve, albeit with murmurs, is gold. All the incidents of the type repeat themselves. The king refuses to let them go; heavier and heavier are the burdens he imposes, but the servants of desire labor on in anguish; they cannot believe that God has sent a guide; they cannot believe that he is able to lead them into the promised land—eternal life.

There are few passages more puzzling to an orthodox believer than the reiterated statement that the Lord hardened Pharaoh's heart. Why should the Lord, as it seems, play at cross purposes? Here he is represented as the author of signs intended to force the king to let Israel go, while at the same time he hardens the monarch's will against the very object in view. How explain such a discrepancy? This question has vexed the children of many Christian households—a question which their elders cannot answer. The truth involved is that of the voluntary and involuntary power of Deity, by virtue of which God is at the same time the author of good and evil, peace and discord. It is the principle of reflex action which explains the mystery of the existence of evil.

The British nation has just negotiated three hundred millions of dollars of bonds. Taxation is heavily increased, especially upon sugar, molasses, and coal, just the articles that are most required. As usual the burden is laid upon the common people. Prince Kropotkin made some appalling statements in his recent lectures in Chicago, in regard to what he saw of the terrible labor—worse than convict labor—performed by women and children, working ten hours a day stripped to the waist, in a superheated atmosphere in English factories.



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A correspondent writing to an American journal, mentions the hardships borne by the salesgirls of London where the shops are open until seven o'clock, their temperature in winter being arctic, and the wages given rarely exceed six or seven dollars a week. These workers were ordered to buy mourning for the Queen out of their small earnings.

Ah, yes! The antitypical bondage is hard, and men serve base passions and appetites as well as gold. Even the little children turn to suicide for relief; even they are debased by vice. The evasion of the cigarette ordinance, which robs Chicago of over \$600,000 in license fees, since there are over 7,000 dealers and only 250 have paid the legal fee of \$100, points to an enormous consumption of these poisonous articles by juvenile smokers. What can be expected when women who are supposed to be exponents of refinement set the example! Here is Mrs. Muir, daughter of a New Jersey Senator, sued by a tobacco firm which claims that she bought over 2,000 cigarettes between July 12 and August 14, 1899. Collectively as well as individually man is in bondage. Wall and Lombard streets are the hard taskmasters of every government in the world.

In their going forth the Hebrew people were guided by a pillar of cloud and fire. In symbolical language, a cloud signifies the descent of the doctrine of immortal life into the outer or natural degree. "Behold he cometh with clouds," refers to the ingathering of the spiritual heavens into the Leader of the antitypical exodus. He brings with him the spirits of the just who kindle the fire of theocrasy.

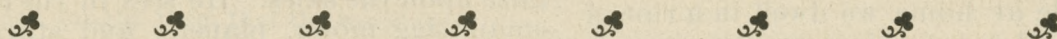
The signs which are also woes are abundantly fulfilled in the antitype. The locusts which destroyed every green thing in the land, represent the falsification of truths relating to immortal life, so that the church has lost the concept of overcoming death in the body. The hail which fell upon the crops and brought famine is appropriately referred to the various forms of error, especially the doctrine of faith without works. The harvest fails and the church hungers for the bread of life, as the wretched inhabitants of India and Russia

suffer for natural means of subsistence. These plagues in Egypt came not upon the children of Israel; so in the antitype, those who have been gathered out of all the churches into the spiritual Jerusalem are removed from present disaster into the heavenly spheres waiting to descend.

Now as of old, the chosen people fall under the dominion of fear when evil pursues them as the Egyptian king essayed to overtake his bondslaves. At such moments of weakness they hear the voice of their Leader bidding them to fear not, to stand still and see the salvation of God. When they falter, his clear tones ring out: "Where God is, there is strength. This corruptible shall put on incorruption and this mortal shall put on immortality. The Lord shall fight for ye and ye shall hold your peace. God will have a foeman worthy of his steel. The great money power must be centralized, then, pitted against the power of Almighty God, it will meet defeat."

Now as of old, the appointed Guide obeys the divine mandate: "Speak to the children of Israel that they go forward." To go forward is to hope, to look toward the appearing of the Sons of God, to wait in great patience, to do His commandments, and to trust His might. Progression means an added sense of the dignity and value of the Koreshan work every day, so that no effort toward its accomplishment seems commonplace or of slight importance. All minor service is grand and poetic when it aids a noble cause. Every Koreshan, whatever his line of action, is serving the entire human race.

The wheat and tares must grow together until the harvest. The escape from sin is not immediate and final, but while the elect still wander in the wilderness, the science of the ten commandments is revealed. The Decalogue was first given in the typical exodus, but its scientific content as pertaining to immortal life is the consummate revelation of the antitypical going forth. Through obedience, the called and chosen may enter the promised land where there shall be no more curse,—no bitter regret: "When I would do good evil is present with me."



The Christian dispensation or age was a typical one of all ages, and Jesus the Lord was the integral and representative organism of that age. He was the embodiment not only of the representative thought of the age, but of the personality also. The thought being representative and integral, was ready to be communicated to the world. For what purpose? That it might pass to dissolution according to the law of development, and multiply and produce in the race more integral men, that at the end of the cycle or age, the time of harvest, there may be not simply a resurrection of the thoughts in many men, but that the many men in whom the thoughts were planted may themselves stand forth on a higher plane at the harvest time, as the resurrected (reincarnated) forms in whom the resurrected words may dwell.

The modern church will not confess to the world that its teachings are false. The fact remains conspicuously apparent, nevertheless, that modern Christianity is a flagrant departure from the doctrine and life of the Lord; and there does not remain a single feature of either life or doctrine, by which the modern church could be identified as the Christian system established by Jesus, and built upon the foundations of the Patriarchs and the Apostles.

No other general form can mature as the divine government in the earth, than that typified by the microcosmic archetype—the male and female structures as unified in the integral being, such as existed in the beginning before the segregation of the Adam and the manifestation of the disintegral forms—the distinctive male and female.



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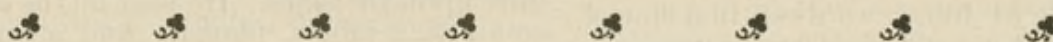
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suffer for natural means of subsistence. These plagues in Egypt came not upon the children of Israel; so in the antitype, those who have been gathered out of all the churches into the spiritual Jerusalem are removed from present disaster into the heavenly spheres waiting to descend.

Now as of old, the chosen people fall under the dominion of fear when evil pursues them as the Egyptian king essayed to overtake his bondslaves. At such moments of weakness they hear the voice of their Leader bidding them to fear not, to stand still and see the salvation of God. When they falter, his clear tones ring out: "Where God is, there is strength. This corruptible shall put on incorruption and this mortal shall put on immortality. The Lord shall fight for ye and ye shall hold your peace. God will have a foeman worthy of his steel. The great money power must be centralized, then, pitted against the power of Almighty God, it will meet defeat."

Now as of old, the appointed Guide obeys the divine mandate: "Speak to the children of Israel that they go forward." To go forward is to hope, to look toward the appearing of the Sons of God, to wait in great patience, to do His commandments, and to trust His might. Progression means an added sense of the dignity and value of the Koreshan work every day, so that no effort toward its accomplishment seems commonplace or of slight importance. All minor service is grand and poetic when it aids a noble cause. Every Koreshan, whatever his line of action, is serving the entire human race.

The wheat and tares must grow together until the harvest. The escape from sin is not immediate and final, but while the elect still wander in the wilderness, the science of the ten commandments is revealed. The Decalogue was first given in the typical exodus, but its scientific content as pertaining to immortal life is the consummate revelation of the antitypical going forth. Through obedience, the called and chosen may enter the promised land where there shall be no more curse,—no bitter regret: "When I would do good evil is present with me."



The Christian dispensation or age was a typical one of all ages, and Jesus the Lord was the integral and representative organism of that age. He was the embodiment not only of the representative thought of the age, but of the personality also. The thought being representative and integral, was ready to be communicated to the world. For what purpose? That it might pass to dissolution according to the law of development, and multiply and produce in the race more integral men, that at the end of the cycle or age, the time of harvest, there may be not simply a resurrection of the thoughts in many men, but that the many men in whom the thoughts were planted may themselves stand forth on a higher plane at the harvest time, as the resurrected (reincarnated) forms in whom the resurrected words may dwell.

The modern church will not confess to the world that its teachings are false. The fact remains conspicuously apparent, nevertheless, that modern Christianity is a flagrant departure from the doctrine and life of the Lord; and there does not remain a single feature of either life or doctrine, by which the modern church could be identified as the Christian system established by Jesus, and built upon the foundations of the Patriarchs and the Apostles.

No other general form can mature as the divine government in the earth, than that typified by the microcosmic archetype—the male and female structures as unified in the integral being, such as existed in the beginning before the segregation of the Adam and the manifestation of the disintegral forms—the distinctive male and female.



## Nations Face a World-Dilemma.

Brigandage Prevails Throughout the World of Commerce ; all Lines of Business Overrun by Banditti ; the Prophecy of Order in the Thickening Chaos.

AMANDA T. POTTER.

**B**RIGANDAGE, the one problem remaining in Luzon since the surrender of Aguinaldo, is also the one problem exercising the minds of the thinkers in the ranks of the bread-winning population. These do not pronounce the terms brigand and bandit; with them it is the firm, the company, the corporation, the trust. The big brigands are the J. Pierpont Morgans, with a monotony of gradation down to the pop-corn vender or the shoe-string peddler whose small advance upon cost—a growing imposition upon his customer—furnishes him a retainer upon existence.

Per report, it will require the presence of 25,000 men to hold somewhere within bounds the pillaging and murderous proclivities of the tutored and untutored Filipino. The inclination to this style of outlawry has been fostered, so says the press, by the government of a civilized and Christian nation—the Spanish, which permitted its officials to give these depredators their freedom for a purchase price. Well, are the brief period of terror and the sharp cry which follows the assassin's knife wielded in the darkness, more unfriendly to human weal than some years haunted by the specter of want, followed by the inevitable cut-short which follows continuous deprivation?

A recent case cited is of a Filipino bandit who, from Spanish functionaries, had thrice eluded punishment by appropriating a certain sum to the purchase of his freedom. In fine, he had shared his plunder with those who thus gave him liberty to plunder again. His fourth arrest was by the officials of Uncle Sam. The bandit treated his detention as a good joke, and proceeded to negotiate with his guard for an escape. Repulsed, he advanced upon the captain, multiplying the sum of his former proffer, \$1,000, by ten. It ended in his becoming a dangle at the end of a manilla rope.

So have we embarked in the business of adjusting the affairs of the Robin Hoods and Dick Turpins of our far away province, while at home we dwell in a riot of outlawry upon the principles, teachings, and practices of the MAN whom the respectability of the land profess to worship. Dr. G. D. Herron utters the truth when he declares that the so called Christian church has fought its way by brute force and authority; and that that which was atheism to Jesus has been orthodoxy to the church; that Christianity does not even know or believe the gospel of Jesus.

The pulpits of the nations are not awake to the dilemma they face. The religion of a nation is the exponent of its conception of the character of the supreme principles of existence; and the quality of the application of such conception to the daily walk, is the mirror of the impression of its relationship to these supreme principles, and of the relationship of man to man. If the religion of a nation does not furnish just incentive to governmental power and to vidual activity, woe to

the pulpit! woe to the nation! for "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If the pulpit of the nation makes itself into a bulwark of those principles which create unrest, poverty, and crime, it is but woe to the pulpit! woe to the nation! and if the world be component of such nations, then woe to the world! for "Behold, I MAKE ALL THINGS NEW."

Illness appeals from its pain to a healthier brain and steadier nerve; the slave cries out but supports his bonds until a stronger, wiser hand strikes his fetters off. But men may not successfully turn to such as Professor George D. Herron to remove their manacles. Unless he change his views upon "individual freedom," he will prove only an iconoclastic factor, not a builder, in an epoch of dead Christianity wherein rules the atheism of which he truthfully speaks. However, individual freedom fails to convey the Professor's meaning. He fails to appreciate the vitality of the term he employs as much as he fails to perceive the non-vitality of the term which he should employ: We see today but the divided man, the man from whom the woman has been taken—the *vidual*, a being quite unprepared for individual freedom. The individual is the undivided, the perfect man—the Bridegroom within whom is the Bride even the Father-Mother God.

In the thickening chaos is the prophecy of order, the prophecy of an anthropostic structural government, the opposite of the old heavens and the old earth which shall pass away. And who will the builder be? and by whom appointed? If the world loved the principles of the Eternal Builder, it would have recognized his Messenger upon his declaration. It would not need that recognition be thrust upon it through the distresses which must propel it into acceptance. The God-appointed man, the "angel standing in the sun," or the man in a state of illumination, bends his gaze upon the skies. He sees in the central sun and its emanating moon, planets, and stars, the facsimile of which God (as the anthropological central Sun, surrounded by his emanations or offspring, the Sons of God) is the prototype. In his observation of the central sun and its attendant luminaries, he sees that all lesser lights are directed in their orbits by the great central light, and that to this obedience to central direction is due the harmony of the cosmos. Through such knowledge he is able to declare that when God's kingdom is come in the earth, the divine government will proceed upon the basis of the order and harmony mirrored in the physical heavens.

Upon the basis of this science and certainty he has planted just where the Christ taught his disciples to pray for his kingdom to come—in earth, the beginning of the divine government. The filaments of its roots are in the infancy of expansion; but they will amplify, and extend, and become the mighty sustaining power of the plant which shall include the whole angelic heavens, and the Son of God resurrected in the Sons of his divine begetting—the 144,000 Sons of God.



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## In the Editorial Perspective.

LUCIE PAGE BORDEN.

A SCRUTINY of current literature including the daily newspaper, the monthly magazine, and the successful novel shows that it is pervaded to a very large extent by a new spirit. There is a growing realization of conditions that must be characterized as wide and startling enough to warrant the conclusion that the world is awakening from the sleep of ages. This realization is not confined to the organs of discontent, such as the socialist and anarchist publications. It has been slow to come, but it is the most hopeful sign of advancement. It is occasionally found among the advocates of orthodox religion, though they are for the most part, wrapped in slumber. A large contingent of society, being now more on the alert, has begun to observe, to compile statistics, to draw deductions, and to present these facts and inferences to others. A humiliating conviction of failure, strong enough to force an open confession of fault from representatives of many classes and orders is encouraging. No man is ready to set his will firmly in the direction of improvement until he has a deep and wholesome sense of his faults. The failure of Christianity, of education, of sociology, of science, and of civilization as a whole, is acknowledged, not merely by a few restless pessimists but by dispassionate observers. The time of a partial awakening has come. What is the cause of this awakening, and what will be its result? In the old fairy tale which has delighted children and poets, the princess fell asleep and all around slept with her. So the world fell into an age-long sleep and lost the sense of its real condition, as it lost truth. But a love strong enough and brave enough to break through thorn hedges of tradition and persecution and superstition has come once more to find it. At the touch and the breath of divine love the world is awakening. For over thirty years society has been under a new influence. It has received an influx from a source which it is not yet ready to acknowledge. It does not realize the mighty power that sustains Koreshanity, but it will recognize the new force. Here is the cause of the change that is beginning. The result of this awakening will be an immediate demand for help and guidance. Where is the Leader with God's truth? There are plenty of claimants urging half-way measures. In trying these, some men have already found out the awful facts of present life. Some who entered the service of charity and reform with zeal are convinced that such movements are inadequate in view of the vitiation of the human mass. Practical experience has taught them that the world is blacker than it is painted by fanatics and pessimists. Figures and statistics compel belief. Intense pain must follow a distinct realization of failure. A new order cannot come into being without travail. Strictures upon society and religion fill the pages of what is termed light literature, and the gravity of the situation is strongly felt. This awakening is not unto joy but unto sorrow. Nevertheless, it is true that those who mourn are blessed, for they shall be comforted. Confession of failure, grief for the world, and disappointment in all the measures of reform proposed are going to lead men to accept God's plans. No one is willing to let God take care of the world until he has discovered that God is wiser than himself—wiser than all the reformers in all lines of thought.

The root of a tree is that portion which strikes down into the soil and draws up nutriment for growth. The health of the vegetable organism depends upon the depth and vitality of the root. If the love of money is the root of all evil, and the love of self is the great element of opposition to the first command-

ment, then self-love or the life of sense enjoyment must derive its food from this root. During the past week the national bank at Vancouver, Wash., has been wrecked. The president and the cashier, overtaken by disgrace, were too cowardly to meet the consequences of their fault. Both resorted to suicide. They were partners in guilt and in death; the same revolver served to end, as they hoped, the keenness of remorse for both, when their frauds were discovered and they were charged with robbing friends and fellow townsmen of eighty-one thousand dollars. For nine years they had concealed their deficiencies by means of false entries and false reports of the bank's condition to the comptroller of the currency—a long course of deceit. When Jesus was here, he went into the temple at Jerusalem and found its outer courts crowded with money-changers. Their business was a legitimate one in the eyes of the people, for it was immediately connected with the temple service. There the animals which the Jewish law appointed for sacrifice were bought and sold. It was a convenience to those who wished to make an offering to God. But the money-changers and the traffickers were all working for gain with no thought of worship, which is love to God. The odor of self-love polluted the whole place; no savor of incense could drown it. Jesus made a whip of small cords and drove them all from the holy precincts. That which was done in the type must be fulfilled in the antitype. The money-changers must be driven out of the temple of God. The will must be purified before any portion of humanity can come into unity with Divinity. The outer courts are the natural mind, which is enmity against God. Nothing but scourging will drive out the natural thoughts and desires which turn toward the world, so the Lord scourgeth every son whom he receiveth. The whip of small cords in the hand of the Lord is remorse. This is the sting of the old serpent,—the love of money. Remorse means to bite again, and its root is cognate with that of death. If the root decays the whole tree must die. If the love of money is the root of evil in the heart, then man is mortal or in a state of corruption until a higher love has replaced it. In the present instance, the desire to escape remorse drove the two culprits to seek refuge from it in the world of spirits. Mistaken hope! An angel with a whip of small cords stands upon the threshold of the subjective sphere. Remorse is there and mortality is there.

The excommunication of Count Leo Tolstoi by the Greek church, the subsequent report that the Czar would intercede for a reversal of the articles, and the later news that the Count has been banished from Russia by the imperial order, make him a prominent figure. The world calls him a great philosopher, a prophet, a philanthropist, and a communist. How does he conform to these titles judged by Koreshan standards? A philosopher is one who is in the love of wisdom,—one who has discernment to accept and teach the highest truth. Tolstoi's interpretation of the Bible and his interpretation of life are both below the standard. He neither loves, accepts, nor teaches the doctrine of the recurrent manifestation of Deity in humanity. He speaks of God as "that All which I just touch and which I experience in the form of love." He cannot be a prophet, else he would be illuminated by the light of truth into the doctrine of immortal life. His own confession and his own words show that he has reached no degree of certainty on this point. In a recent leaflet quoted by Ernest Crosby in the *Arena*, Tolstoi writes: "As to the question about what awaits



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us after death, I would answer by the conjecture that the will of Him who called us into this life for our welfare leads us somewhere through death—probably for the same purpose." Does a great prophet deal in conjectures? Are these the words of a clear, bold thinker—one who knows? How can this man who is groping in the dark himself, guide the world with his religion? The title of his book, "My Religion," is a misnomer for he has no conception of the reunion of man and God. Neither is Tolstoi a true philanthropist. He is more occupied with the idea of putting himself upon the level of the peasants and presenting the edifying spectacle of a Russian nobleman cobbling shoes in a blouse, than he is in lifting the peasant to a richer life of culture and beauty. A true love for man would lead him to understand and to advocate such a system of communism as Jesus instituted. Judged by Koreshan standards, Tolstoi does not merit the name of Communist, for he lacks the idea of baptism from the Messianic personality as an essential preparation for any scientific phase of communistic life. Communism depends upon the Messianic function.

It is now many years since the Founder of Koreshan Science predicted that Chicago would become the commercial center of the world. Some were inclined to question his judgment which is now confirmed by an important event of the past week. Chicago has become an ocean-port. The first steamer left her docks en route for Europe, via the great lakes and the St. Lawrence river, which afford an excellent outlet to the sea. With her central position and the advantage of such a waterway to the coast, the commercial possibilities of the city are magnificent. The grain tribute of the middle and northern states already pours into her markets. Why should the wickedest city in the world, as it is called, have one of the grandest destinies? On the principle that the limit being reached, a change of direction ensues.

The work of Kant has been considered the masterpiece of German philosophy. Contemporary thought has passed judgment upon itself and upon him in the following sentence from a German scientist: "Kant has subjected pure reason to a thorough and exhaustive criticism, and the conclusions of his masterly work may be summed up in the sentence, there are no eternal truths." What an exposure of the state of the human mind! What a satire upon what is called knowledge! That a book entitled a "Critique of Pure Reason" should reach such conclusions, and the verdict of posterity should pronounce it a *masterly* work! No eternal truths? Then the physical universe

is but a fortuitous combination of atoms, life is a jest, pain a mockery, and there is no God. There are but two alternatives, law or chaos.

Richard Mansfield and Sir Henry Irving are calling for an endowed theater. All the arts should be under the protection and support of the state. The function of dramatic art is to furnish enjoyment, to correct morality, and to raise the standard of taste. It falls short of accomplishing these ends. Prices of admission are so high that only the wealthy are able to allow themselves the diversion of theater and opera. The state ought to afford such means of culture to the whole people. Competition and centralization in commerce reappear in the star system on the stage. A polished setting brings out the luster of the gem. A great actor gains advantage from a good support. Each member of the company should be perfect in his own part.

Looking backward is a characteristic of the times which the world cannot explain. The drama goes back to Shakespeare and the Greek tragedians. Too much attention to the masters of the past is the cause alleged for "dead weight hung upon the walls in art's name," at the last exhibit of associated artists in Paris. In literature former canons of taste are asserted. The models of the past have had their day; let them go. Koreshans are looking forward to all things new; to achievements of beauty and power that will realize the dreams of all the seers; to a time when "art for art's sake" will be forgotten as a pagan phrase, replaced by "art for man's sake,—for love's sake.

If God is the light of the world, if he is omnipresent in the orthodox sense, if he is all in all, upon what principle are the alternations of day and night with their corresponding dark epochs in human history to be explained? Is it not more reasonable to believe that there are periods when God is not manifest in the outer degree? There are times when the light is not visible, just as the seed is not visible in the cycle of plant-life when it is planted in the ground.

Friendship is a lost art because the genuine bond of unity is religious, and in matters of religion now, no two people seem to agree as touching anything.

Appreciation is a preservative element like salt. It keeps men well and happy in the performance of duty.

Truth is eternal in the inner realm whither it recedes from man's consciousness at regular intervals.

When tradition rules, mediocrity prevails.

## Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

### Dreams and Astral Projections.

EDITOR FLAMING SWORD:—(1) Will you kindly explain what dreams are; what they signify, and what their importance was in ancient times, spoken of so often in the Bible? (2) I have read somewhere that the Koreshan colors are red, green, and gold. What do they signify, and in what order do they come? (3) The leaders of the sect called Theosophy claim that they can leave the body, and, when in this state, are able to see the unseen world, as they call it. Will you kindly explain this phenomenon? Is it only a fancy of the brain, or is it fallacy?—W. B., Minneapolis, Minn.

(1) Dreams of the higher, and therefore of the important, order are the pro-

jections of the past into the mentality of the present. All things in the universe repeat themselves in their proper order; and dreams—like visions—are often the observation of the future by a repetition of the things of the past. They are produced by the activity of spiritual entities in the brain and body. They are not so reliable as determining warnings or directions as they were in the past, because they belong to the inspirational order of mentality, and this is directly opposed to the state of illumination.

The Apostles of the Lord were inspired men. Men today should not be inspired,

but illuminated; that is, enlightened. Inspiration now is a dangerous and uncertain guide. This is because inspiration in this age of the world is a counterfeit by the devil, of the inspirations from the Lord in ancient times.

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us after death, I would answer by the conjecture that the will of Him who called us into this life for our welfare leads us somewhere through death—probably for the same purpose." Does a great prophet deal in conjectures? Are these the words of a clear, bold thinker—one who knows? How can this man who is groping in the dark himself, guide the world with his religion? The title of his book, "My Religion," is a misnomer for he has no conception of the reunion of man and God. Neither is Tolstoi a true philanthropist. He is more occupied with the idea of putting himself upon the level of the peasants and presenting the edifying spectacle of a Russian nobleman cobbling shoes in a blouse, than he is in lifting the peasant to a richer life of culture and beauty. A true love for man would lead him to understand and to advocate such a system of communism as Jesus instituted. Judged by Koreshan standards, Tolstoi does not merit the name of Communist, for he lacks the idea of baptism from the Messianic personality as an essential preparation for any scientific phase of communistic life. Communism depends upon the Messianic function.

It is now many years since the Founder of Koreshan Science predicted that Chicago would become the commercial center of the world. Some were inclined to question his judgment which is now confirmed by an important event of the past week. Chicago has become an ocean-port. The first steamer left her docks en route for Europe, via the great lakes and the St. Lawrence river, which afford an excellent outlet to the sea. With her central position and the advantage of such a waterway to the coast, the commercial possibilities of the city are magnificent. The grain tribute of the middle and northern states already pours into her markets. Why should the wickedest city in the world, as it is called, have one of the grandest destinies? On the principle that the limit being reached, a change of direction ensues.

The work of Kant has been considered the masterpiece of German philosophy. Contemporary thought has passed judgment upon itself and upon him in the following sentence from a German scientist: "Kant has subjected pure reason to a thorough and exhaustive criticism, and the conclusions of his masterly work may be summed up in the sentence, there are no eternal truths." What an exposure of the state of the human mind! What a satire upon what is called knowledge! That a book entitled a "Critique of Pure Reason" should reach such conclusions, and the verdict of posterity should pronounce it a *masterly work*! No eternal truths? Then the physical universe

is but a fortuitous combination of atoms, life is a jest, pain a mockery, and there is no God. There are but two alternatives, law or chaos.

Richard Mansfield and Sir Henry Irving are calling for an endowed theater. All the arts should be under the protection and support of the state. The function of dramatic art is to furnish enjoyment, to correct morality, and to raise the standard of taste. It falls short of accomplishing these ends. Prices of admission are so high that only the wealthy are able to allow themselves the diversion of theater and opera. The state ought to afford such means of culture to the whole people. Competition and centralization in commerce reappear in the star system on the stage. A polished setting brings out the luster of the gem. A great actor gains advantage from a good support. Each member of the company should be perfect in his own part.

Looking backward is a characteristic of the times which the world cannot explain. The drama goes back to Shakespeare and the Greek tragedians. Too much attention to the masters of the past is the cause alleged for "dead weight hung upon the walls in art's name," at the last exhibit of associated artists in Paris. In literature former canons of taste are asserted. The models of the past have had their day; let them go. Koreshans are looking forward to all things new; to achievements of beauty and power that will realize the dreams of all the seers; to a time when "art for art's sake" will be forgotten as a pagan phrase, replaced by "art for man's sake,—for love's sake.

If God is the light of the world, if he is omnipresent in the orthodox sense, if he is all in all, upon what principle are the alternations of day and night with their corresponding dark epochs in human history to be explained? Is it not more reasonable to believe that there are periods when God is not manifest in the outer degree? There are times when the light is not visible, just as the seed is not visible in the cycle of plant-life when it is planted in the ground.

Friendship is a lost art because the genuine bond of unity is religious, and in matters of religion now, no two people seem to agree as touching anything.

Appreciation is a preservative element like salt. It keeps men well and happy in the performance of duty.

Truth is eternal in the inner realm whither it recedes from man's consciousness at regular intervals.

When tradition rules, mediocrity prevails.

## Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

### Dreams and Astral Projections.

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In the case of what is denominated astral projection, there is a vibration of one or more brain cells in one person, and where there is another brain or brain center keyed to the same tension, there is a responding vibration, and the two persons see each other, or see the things which belong to the interiors of these two mental spheres.

## Cosmic Changes and Cataclysms.

EDITOR FLAMING SWORD:—You state that in the course of a 24,000 year cycle, the relations between the plane of the equator and the plane of the ecliptic change at least three times, being respectively at right angles, forty-five degrees, twenty-three plus degrees, and at last coincident, or in conjunction. Will you kindly answer the following queries?

(1) What is it that shifts when the two planes change their relations,—the plane of the equator, that of the ecliptic, or something else? (2) How does such a change affect the position of Polaris and other fixed stars with respect to a fixed point on earth, say Chicago? (3) How does each of these conditions affect the climate, social conditions, and habitable surface of the earth; that is, when the two planes are at right angles, when they are separated 45°, and when they are coincident? The 23½ degree angle we already understand.—E. W., Lakeside, Calif.

We teach that once in about twelve thousand years, the plane of the ecliptic changes one twelfth of the coluric cycle; that it takes about 144,000 years for the movement of this plane on the colure to complete itself. The cause of this change is the heaping up of electro-magnetic force in the pole of the axis of this plane, north, and in the annulus of this axis, south. It is the force of electro-magnetic attraction and repulsion. The details of the phenomenon are too complex and voluminous for an article here.

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This question has been answered so often in the literature of the Guiding Star Pub. House, that if not understood, it would almost seem a hopeless task to further elucidate the subject; but among the other virtues which every teacher may possess, patience and perseverance should actuate his motives; hence we will again attempt to add perspicuity to the fund of our effort.

The sun is the light of the physical cosmos; the intellect is the light of the man. Intellectual light is the correspondent of physical light. We often employ the phrase, Mr.—or Mrs.—is a very intellectual person. We mean that the mind is bright, shining, full of lumin (light); that it has wisdom, knowledge, etc. The enlightened mind is full of understanding; such a mind is illuminated. Now, certain portions of the brain are specifically light or intellectual centers, and these collectively comprise the organs which correspond to the sun; certain other brain centers are reflective; these correspond to the moon.

There are two great general principles of mental operation; these are the affectional and the intellectual. When considered in this general relation, the affectional or love principle corresponds to

the sun, the intellectual to the moon. This general application, however, is inversely appropriate. There is a specific correspondence between the sun and the human lungs, and between the moon and the human liver. There is in the body the solar plexus, which is the correspondent in function to some of the functions of the sun of the physical cosmos; so also with the semi-lunar plexus and the functions of the moon.

The study of these correspondences requires a thorough knowledge of anatomy and physiology, which is not quite within the sphere of the ordinary mind.

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Theosophy's Shadowy Source of Light; the Downward Curve of the Arc of Progress.

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Mental power—no matter how great it may be—is not spiritual illumination. The teachers from India, who have since the World's Fair been engaged in promulgating their doctrines are, with all their recognized ability, "suckled in a creed outworn"—and their philosophy has little or nothing to do with the progressive thought of the Western world. They are not fronting the future; they stand with their faces to the past. And when their philosophy is susceptible of application



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The evolutionary wave of life and light that at one time illuminated the minds of the priests of India has long since left the East, and is concentrating its forces in the West. It is here in this "new world that is old," that the Deific forces are at work—pressing in upon the souls of men and women truths necessary to their salvation and that of the race; it is here where the veil of Isis is being lifted, and not in the semi-paralyzed effete East.

I do not deny that there are Adepts on the physical plane in India, who perform wonderful things through a knowledge of certain occult laws; Jacolliot, in his work on "Occult Science in India," clearly demonstrates that, but such powers are at the expense of physical and mental development and the spiritual forces of the soul. Not from the brotherhoods of India or Egypt are we to look for spiritual illumination and guidance. The civilized world is today on the downward curve of the arc of progress, and not on the ascending arc, as taught by the Adepts of certain brotherhoods. We are on the downward move, because we are in the "last days" of "this generation," or dispensation, and this old order must die and is dying, ere the new age of a higher life can be evolved.

In this special movement of evolving life we stand where the race stood at the time of its fall, when the first great cycle of human life was nearing its completion. The arc of the circle has approached the point corresponding to the crucial point of that momentous period in human history. Today, we are witnessing the fall of this great republic, and the civilization which it epitomizes. Day by day the nation is swerving more and more from the path of progress, and deeper is it sinking into moral turpitude, and political corruption of the grossest kind. With every evolving year we are breeding degenerates, men and women in whom the moral sense is dead.

The republic has become an empire; here Roman history is repeating itself; the next and inevitable step is the creation of a standing army of constantly increasing power and numbers, for the carrying out of the imperialistic policy. Autocracy at home, the affairs of the nation administered by a privileged class, through the pliant complicity of a willing instrument in the presidential chair, has its correlative in imperialism and militarism. These are all steps downward in national life—and this retrogressive movement of the nation is the result of the growing demoralization of the people.

Excess of evils will at last produce a violent reaction; then will come the struggle between life and death, between the constructive and destructive forces of Nature, as they are expressed in civilized life; the struggle between a decadent order still in all its material splendor, and an incoming new one that is to shape and direct the progress of mankind. When the storm is over and the new order displaces the old, we will be on the ascending arc of progress, and will stand in the spiral movement of evolutionary life, where the race stood prior to the Fall, in the Paradisiacal state of heaven on earth, in which a fall will no longer be possible. With the new cycle all things will become new.—IMOGENE C. FALES, in *Morning Star*.

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### Barbarism of Civilization.

Character of the Powers Revealed through the Atrocities Committed by the Allied forces at Peking.

Seven or eight civilized nations—the most enlightened on the earth—have gathered round the Chinese capital, and during the last nine months of their work in China, they have done much to their

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credit for which they have to answer to the spirit of civilization and humanity. Modern histories, written mostly by men who were never under the influence of Mars on the field, and whose historical genius developed under the soft influences of Venus, Mercury, and Jupiter, contained severe strictures on the barbarities and horrors committed by the earlier nations in their various wars, and they made the world believe by their power of composition and logic, that such "horrors, which were the disgrace of humanity," could never be perpetrated in the battles of modern nations. They have been most deplorably disappointed, and their voices have been thoroughly drowned by the horrors of modern war. The *London Globe* publishes in its issue of the 13th November last, some events of war, supplied to it by a Belgian gentleman. He says:

"The scenes I have witnessed during the three days \* \* are horrible beyond the powers of description. It is the closing tableau of a fearful human tragedy.

Two thousand were deliberately drowned at Moraxo, 2,000 at Rabe, and 8,000 around Blagovetchensk; a total of 12,000 corpses incumbering the river, among which were thousands of women and children."

The same writer observes later on thus: "Last week a boat had to plow her way through a tangled and mangled mass of corpses lashed together by their long hair. The banks were literally covered with corpses. \* \* From Blagovetchensk to Algun, 45 kil, numerous villages formerly studded the banks with a thriving industrious population of over 100,000. That of Algun was 20,000. No one will ever know the number of those who perished by shot, sword, and stream. Not a village is left."

"This" says the *Progressive Thinker* of San Francisco, "is the result of trying to force Christian civilization on an unwilling people. If there is a God of mercy, without regard to name or attributes, should he not stay such slaughter?"

In *McClure's Magazine* for November, Mrs. Lowry publishes some notes. She is a missionary, and her picture is underdrawn in regard to truth, rather than overdrawn. The Germans on the Chinese walls shot eight or nine Chinese on June 15, by way of comic target practice. Baron Kettler was murdered on June 20, five days later, but the enlightened nations were horrified at the murder. She says that after the German's murder, finding it unsafe, the whole party wanted to pass on to the Legations. "There were 70 foreigners and about five hundred so called Chinese Christian converts. As they passed over the intervening distance between their compound and the Legation quarters, they met with no opposition. Not a shot was fired, nor a stone thrown, although five days before the German soldiers had been shooting Chinese for amusement."

The *Bremen Times* for November 1, says: "Sixty-eight captives, some of them not yet grown, were tied together by their pigtails and massacred." We have seen the German Emperor swearing to give no quarter to the fallen Chinese. It is simple nonsense to think that modern warfare is conducted on enlightened principles. The enlightenment consists in the perfection of more deadly weapons, and not in the putting down of the worst human passions. The Chinese butcheries seem to have few parallels in ancient or modern history. Burning villages, deporting women and children, massacring inoffensive people, shooting at people for comic target practice, tying them by their long pigtails and shooting them or drowning them in wholesale numbers, talking one thing and doing another, all these and more, if they can be called the products of civilization and enlightenment, the less nations have of it the better we believe it would be for them.—*Astrological Magazine*, Madras, India.



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credit for which they have to answer to the spirit of civilization and humanity. Modern histories, written mostly by men who were never under the influence of Mars on the field, and whose historical genius developed under the soft influences of Venus, Mercury, and Jupiter, contained severe strictures on the barbarities and horrors committed by the earlier nations in their various wars, and they made the world believe by their power of composition and logic, that such "horrors, which were the disgrace of humanity," could never be perpetrated in the battles of modern nations. They have been most deplorably disappointed, and their voices have been thoroughly drowned by the horrors of modern war. The *London Globe* publishes in its issue of the 13th November last, some events of war, supplied to it by a Belgian gentleman. He says:

"The scenes I have witnessed during the three days \* \* are horrible beyond the powers of description. It is the closing tableau of a fearful human tragedy.

Two thousand were deliberately drowned at Moraxo, 2,000 at Rabe, and 8,000 around Blagovetchensk; a total of 12,000 corpses incumbering the river, among which were thousands of women and children."

The same writer observes later on thus: "Last week a boat had to plow her way through a tangled and mangled mass of corpses lashed together by their long hair. The banks were literally covered with corpses. \* \* From Blagovetchensk to Algun, 45 kil, numerous villages formerly studded the banks with a thriving industrious population of over 100,000. That of Algun was 20,000. No one will ever know the number of those who perished by shot, sword, and stream. Not a village is left."

"This" says the *Progressive Thinker* of San Francisco, "is the result of trying to force Christian civilization on an unwilling people. If there is a God of mercy, without regard to name or attributes, should he not stay such slaughter?"

In *McClure's Magazine* for November, Mrs. Lowry publishes some notes. She is a missionary, and her picture is underdrawn in regard to truth, rather than overdrawn. The Germans on the Chinese walls shot eight or nine Chinese on June 15, by way of comic target practice. Baron Kettler was murdered on June 20, five days later, but the enlightened nations were horrified at the murder. She says that after the German's murder, finding it unsafe, the whole party wanted to pass on to the Legations. "There were 70 foreigners and about five hundred so called Chinese Christian converts. As they passed over the intervening distance between their compound and the Legation quarters, they met with no opposition. Not a shot was fired, nor a stone thrown, although five days before the German soldiers had been shooting Chinese for amusement."

The *Bremen Times* for November 1, says: "Sixty-eight captives, some of them not yet grown, were tied together by their pigtails and massacred." We have seen the German Emperor swearing to give no quarter to the fallen Chinese. It is simple nonsense to think that modern warfare is conducted on enlightened principles. The enlightenment consists in the perfection of more deadly weapons, and not in the putting down of the worst human passions. The Chinese butcheries seem to have few parallels in ancient or modern history. Burning villages, deporting women and children, massacring inoffensive people, shooting at people for comic target practice, tying them by their long pigtails and shooting them or drowning them in wholesale numbers, talking one thing and doing another, all these and more, if they can be called the products of civilization and enlightenment, the less nations have of it the better we believe it would be for them.—*Astrological Magazine*, Madras, India.



## Approaching End of the Age.

**What it Means and What it Brings; the New Order and its Economic Freedom.**

There is every evidence apparent now, that we are completing a great cycle period such as comes once about every thousand years. The present condition of the world and the character of the approaching crisis; the recent wars and rumors of wars—the wars of the American Republic with Spain, and the unjust war of England in South Africa; the dying of millions in India in the midst of plenty, and the trouble of the nations in China, are all of a character that point to a general breaking up. \* \* And to the student of history who sees the proportions of the now rapidly approaching, world-wide conflict between labor and capital, and the still more terrible religious war that will be precipitated in this—to the student of the affairs of men and nations, all this is sufficient evidence of a revolutionary breaking up that in all ages has attended the closing of one and the opening of another great cyclic period of the world's progress.

If we admit the certainty or even probability of a great cataclysm, and a consequent transitional period such as we have alluded to, the inquiring mind is at once eager to know what, concretely, will be the definite and significant lines marking such transitional period. To the student who has gone beneath the surface in the study not only of prophecy, but as well the psychological and sociological influences at work upon human life on this planet, there are at least three tremendous occurrences that will mark this time, and wield their far-reaching influences upon the destiny of man. The first of these is the long-predicted labor war or struggle between the hosts of labor and the power of capital; second, the long predicted and final conflict between the two great divisions of the Christian religious world. As God was not in the earthquake, nor the whirlwind that passed before Elijah, but in the still small voice that followed, so in the last analysis God will not be in either of these destructive expressions, but rather in the constructive work that will follow when the storm has passed. Third, the gathering together of a prepared people somewhere on the globe for the establishment of a New Order of things adequate to the world's needs in the twentieth century.

The gathering of the Pilgrims from England and the Huguenots from France on the shores of the New World preparatory to the birth of this Republic, was such a gathering of a prepared people. There is near at hand another gathering for even a greater task. We may not be able to predict anything like all or even the most significant thing that will be accomplished, as it may appear to succeeding generations, but there are at least two things that we may even now predict

with a reasonable certainty will be accomplished in this transition: First, THE EQUALITY OF MAN AND WOMAN IN ALL THE RELATIONSHIPS AND WORK OF LIFE, AND SECOND, ECONOMIC FREEDOM; these henceforth will be recognized facts in all future social organic life.—*Forward Movement Herald.*

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## America Needs Cranks.

**Poultney Bigelow Advocates an Epidemic of Cranks in the Republic to Save it from Ruin.**

Mr. Poultney Bigelow, who has just returned to London after delivering a course of lectures at Harvard and Yale, declares that America is heading toward revolution. He says:

"Commercialism is running riot in the United States. The Yankees are coining their ideas and energies into money, the trust-builders are doing the rest. These money-kings necessarily exercise a blighting influence on the morals of public servants; they create all manner of temptations and breed all manner of jobbery.

"In Washington I found cynical contempt for the Constitution. Corruption stalks through the Government. It disgraces the halls of Congress, which are little more than a brokerage shop for the sale of authority to fleece the people. Legislators, department officials, and petty public servants of all kinds neglect no opportunity to turn their official prerogatives to profit.

"I learned many specific instances of flagrant jobbery, especially in connection with the Philippine war. There are a thousand officials who owe it stealings—ranging from very small to very large amounts. They don't want the struggle to come to an end. They would much prefer to see it indefinitely prolonged.

"Of course, I shouldn't think of reflecting upon men like Messrs. Hay and Taft; but if Mr. Hay were the angel Gabriel, and Mr. Taft St. Peter come to earth, they couldn't stop the complex, far-reaching system of thievery which prevails in the public service.

"President Hadley, I see, denies that he said that a continuance of present tendencies would land an Emperor in Washington in 25 years. I don't see why he should desire to deny such a statement. We would better have an Emperor—some one to take a firm stand against the rising tide of official immortality—than to have rulers who have no interest in the Government beyond the outcome of the next election. I had rather live under Emperor William than under the vicious tyranny of railway, oil, and steel kings.

"America needs a thorough arousing of the public conscience. She needs to deliver her from the slavery of capitalism, such men and women as delivered her from slavery of human beings. In other words, she needs an epidemic of cranks—cranks like Garrison; cranks such as England had in Cobden and Bright."—*Baltimore News,*

## The Stewardship of Wealth.

**Great Questions for the Wealthy to Answer, and for the Masses to Study.**

People are either amused, instructed, or disgusted as they read the opinions of the rich, expressed in symposiums, or otherwise, relating to the disposition of their wealth. As labor, and only labor, creates wealth, a far more interesting question to the public at large, and particularly to the creators of wealth, would be, how are great fortunes obtained nowadays in the United States?

A symposium along such a line of statement, dealing with the subject truthfully, would be of startling interest to the country, and would be a contribution to the sum total of the world's knowledge of human depravity under the auspices of Christian civilization, which would unravel all the entanglements in which the woeful conditions of humanity are now involved.

Occasionally, attempts are made to elucidate the intricate question, and some headway has been made; but for all practical purposes, it is not known that anything of advantage has been secured to society. On the contrary, the more clearly the facts have been stated, the more defiant, aggressive, and insolent have been the methods adopted for the consolidation of wealth in the hands of the few, and the wider and more distressing has become the domain of poverty, until there is a prevailing opinion in the minds of a large majority of the people, that all great fortunes are chargeable with a predominating element of fraud, advancing from the beginning to downright piracy of enormous atrocity, around which the government has thrown, in various ways, its protection. Under such conditions it is supreme folly to suppose the rich will make statements concerning the origin of their wealth, or their methods for its accumulation; and, moreover, they will brook no investigation concerning such matters.

As a result, those who investigate honestly, find the country full of unrest. The great mass of the people, especially working people, amidst all the uproar about prosperity and improved conditions, realize that they are the victims of numerous schemes concocted and perfected for the purpose of robbing and debasing them, which they are ceaselessly trying to overcome by organization and strikes, totally oblivious of the fact that capitalism, having absolute control of all the means of production—mills, mines, machinery, tools, and money, are as much delighted with their struggles as a spider when it sees a fly struggling to extricate itself from the meshes of the net constructed for its capture. True it is, that the blue-tailed flies might, by a united effort, destroy the net; but instead of this, on election day, the flies, by a large majority, vote the spider ticket, and thus perpetuate the power of their enemies.—*Social Democratic Herald.*



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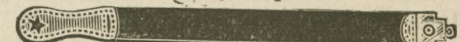
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Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

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We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

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Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

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This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

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Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

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## Twentieth Century Wraps.

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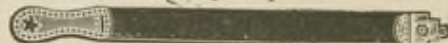
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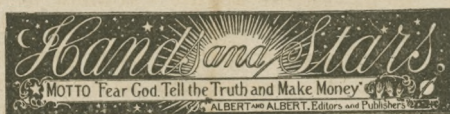
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